indispensable in its own field in order to give the-
mind a certain clearness, precision and subtlety in
dealing with its own ideas and word-symbols, so
that our perception of the truths which we arrive
at by observation and experience or which
physically, psychologically or spiritually we have
seen, may be as little as possible obscured by the
confusions of our average human intelligence, its.
proneness to take appearance tor fact, its haste to-
be misled by partial truth, its exaggerated conclu-
sions, its intellectual and emotional partialities, its-
incompetent bunglings in that linking of truth to-
truth by which alone we can arrive at a complete
knowledge. We must have a clear, pure, subtle
and flexible mind in order that we may fall as
little as possible into that ordinary mental habit of
our kind which turns truth itself into a purveyor
of errors. That clarification, the habit of clear logical
reasoning culminating in the method of metaphysical
dialectics, does help to accomplish and its part *in*
the preparation of knowledge is therefore very
great. But by itself it cannot arrive either at the
knowledge of the world or the knowledge of God,
much less reconcile the lower and the higher

realisation. It is much more efficiently a guardian'
against error than a discoverer of truth, —although'
by deduction from knowledge already acquired it
may happen upon new truths and indicate them
for experience or for the higher and larger
truth-seeing faculties to confirm. In the more
subtle field of synthetical or unifying knowledge